

## Use of the Indefinite Article at John 10:33

All Bibles add words, simply put. Have you ever noticed all those words in *italics* f.e. in the KJV or the NASB? Those are words that are not in the original text, yet there are thousands of them. Also, the Greek word *theos* in John 10:33 is anarthrous which means *it can be translated with the indefinite “a.”*

**If a noun has no definite article in front of it, we would normally translate it as ‘a’.**

Peter Kevern – Paula Gooder, *Exploring New Testament Greek: A Way In*, 2004, p. 60, 61.

Some translators understand this:

### a god (96)

<b>English (39)</b>	
2024	“make yourself out to be a god”
2023	“make yourself out to be a god”
2021	“you make yourself out to be a god”
2020	“ <b>you make</b> (poieis) <b>yourself</b> (seauton) [a] god (theon)!”
2019	“make Yourself a god”
2018	“you’re trying to make yourself into a god”
2018	“make yourself a god!”
2018	“making yourself out to be a god”
2017	“make Yourself a god”
2017	“make yourself a god”
2017	“make yourself a god”
2015	“make yourself a god”
2015	“make yourself elohim”
2015	“making yourself a god”
2014	“make yourself out to be a god”
2013	“making yourself a god”
2013	“make yourself a god”
2011	“make yourself a god”
2009	“make Yourself a god!”
2001	“making yourself a god”
2000	“makest thyself a god”
1999	“are making yourself a god”
1998	“make Yourself a god”
1992	“making yourself a god”
1988	“making a mortal like yourself into a god”
1982	“make yourself out to be a god”
1961	“claim to be a god”
1905	“make Yourself out to be a god”
1904	“makest thyself a god”
1891	“make yourself a god”
1883	“makest thyself a god”
1872	“makest thyself a god”
1872	“makest thyself a god”
1870	“makest thyself a god”
1864	“makest thyself a god”
1856	“makest thyself a god”
1844	“makest thyself a god”
1807	“makest thyself a god”
1780	“makest thyself a god”
<b>Dutch (3)</b>	
1908	“u-zelven tot een God maakt!”
1694	“en u zelven een God maakt”
1559	“ende maeckt u seluen tot eenen God”
<b>French (3)</b>	
2001	« tu te fais dieu »
1922	« tu te fais dieu »
1859	« tu te fais dieu »

German (42)		
2020	“machst dich aber selbst zu <u>einem</u> Gott”	Walther Ladroner
2011	“dich [ als ] <u>ein</u> Gott darstellst”	Lothar Richard Riehl
1980	“dich selbst machst zu [ <u>einem</u> ] Gott”	Adolf Pfeiderer
1934	“dich selbst als ( <u>einen</u> ) Gott bezeichnest”	Wilhelm Michaelis
1933	“machst dich selbst zu <u>einem</u> Gott”	Emil Bock
1890	“dich zu <u>einem</u> Gott machst”	Heinrich Karl Hugo Delff
1888	“zu <u>einem</u> Gott Dich aufbläbst!”	Richard Nagel
1885	“un makst si sulbn to en Gott”	Johann Bugenhagen
1872	“machst dich selbst <u>einen</u> Gott”	Paul Wilhelm Schmidt – Franz von Holtzendorff
1867	“dich selbst zu <u>einem</u> Gotte machst”	J. G. Hoffman
1866	“machst dich selbst <u>einen</u> Gott”	Johann Jakob Glinz
1854	“macht dich selbst zu <u>einem</u> Gott”	Otto von Gerlach
1852	“macheſt dich selbst <u>einem</u> Gott”	Carl Gottfried Wilhelm Theile
1847	“dich zu <u>einen</u> Gott machst”	<i>Die Evangelien. Neu übersetzt und mit Betrachtungen nach Lamennais begleitet, für denkende Christen</i>
1847	“dich für <u>einen</u> Gott ausgiebst”	Johann G. F. Irmller
1847	“machst dich selbst <u>einen</u> Gott”	Friedrich Schleiermacher
1841	„dich selbst zu <u>einem</u> Gott”	Heinrich Wiese (Ed. 5)
1839	“machst dich selbst <u>einen</u> Gott”	Wilhelm Richter
1838	“Dich selbst zu <u>einem</u> Gott machst” (p. 159)	Friedrich Nösselt
1828	“machst dich selbst <u>einen</u> Gott”	Dinter, <i>Schullehrer Bibel</i>
1828	“Dich selbst zu <u>einem</u> Gott machst”	Heinrich E. G. Paulus
1826	“Dich selbst zu <u>einem</u> Gott macheſt”	Johannes Hyacinth Kistemaker <Catholic>
1825	“machst dich selbst <u>einen</u> Gott”	George Hamilton
1805	“machst dich selbst <u>einen</u> Gott”	Johann Ludwig Wilhelm Scherer
1802	“dich selbst zu <u>einem</u> Gotte machst”	Gottfried Christian Cannabich
1799	“machst dich selbst <u>einen</u> Gott”	Heinrich Gottlieb Zerrenner
1794	“macheſt dich selbst <u>einen</u> Gott” (p. 62)	<i>Auszug aus der heiligen Schrift, nach dem Zusammenhang der christlichen Lehre geordnet</i>
1791	“dich selbst zu <u>einem</u> Gott machst”	Jakob Tirin <Catholic>
1790	“dieweil du dich zu <u>einem</u> Gott macheſt”	Johann G. Krach <Catholic>
1788	“dich selbst zu <u>einem</u> Gotte machst”	Heinrich Braun
1777	“ein Gott seyn willſt”	Ignaz Weitenauer <Catholic>
1777	“macheſt dich selbst <u>einen</u> Gott”	Johann Lorenz von Mosheim
1774	“dich für <u>einen</u> Gott ausgiebst”	Johann Christoph Friedrich Schulz
1771	“und für <u>einen</u> GOtt ausgiebest”	Rochus Friedrich zu Lynar
1752	“zu <u>einem</u> Gott gemacht”	Phillipp Friderich Hiller
1744	“das du <u>einen</u> Gott aus dir macht”	Nicolaus L. Zinzendorf
1711	“macheſt dich selbst <u>einen</u> Gott”	Johann Reinhard Hedinger
1681	“macheſt dich selbst <u>einen</u> Gott”	Johannes Olearius
1672	“macheſt dich selbst <u>einen</u> Gott” (p. 595)	Jakob Usser
1630	“dich selbst zu <u>einem</u> Gott macheſt”	Johannes Krell
1597	“machst dich selbst <u>einen</u> Gott”	Hauptrecht Zapf
1589	“macheſt dich selbst <u>einen</u> Gott”	Heinrich Bünting
1534	“macheſt dich selbs <u>einen</u> Gott”	<i>Bibel Teutsch</i> (Zürich)
1529	“machst dich selbs <u>einen</u> Got”	Hieronymus Emser <Catholic>
1524	“machst dich selbs eynen Got”	Martin Luther

#### THE OLDEST EXAMPLE



<https://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN821570838>

Polish (1)		
1994	“czynisz siebie samego jako niewiadomego boga” *	Slawomir Łuczkiwicz
Portuguese (5)		
2024	“faz de você mesmo elohim”	Willians S. Ladeia
2022	“está se fazendo de um deus”	Luiz de Lourdes Marins
2020	“quer parecer um deus”	Jackson Luiz
2017	“a ti mesmo te fazes um elohim”	Assembleia de Yahweh
2016	“te fazes deus”	Francisco A. F. Macedo
Spanish (2)		
2016	“te haces a ti mismo un dios”	Blanca García Olmos

\* Polish “Bóg” = God.

## a God (16)

2018	“thou-do-unto to-thyself to-a-Deity”	Charles Hill
2011	“make yourself into a God”	Robert Luthmers
2006	“make yourself a God!”	Robert M. Price
1958	“make Yourself a God”	James L. Tomanek
1947	“make yourself a God”	George Swann
1932	“makest thyself out to be a GOD”	Arthur E. Overbury
1900	“makest thyself a-God”	Charles A. L. Totten
1895	“makest thyself a God”	Leo Tolstoy
1869	“makest thyself a God”	Robert Ainslie
1866	“makest thyself a God”	James Stark
1851	“makest thyself a God”	Herman Heinfetter
1851	“makest thyself (a) God”	Simon Patrick, Daniel Whitby, Moses Lowman (Vol. 4)
1841	“makest thyself a God”	R. Shepherd
1768	“should assere yourself to be a God”	Edward Harwood
1761	“makest thyself a GOD”	Mortimer
1729	“being a man, pretend to be a God”	Daniel Mace

“making himself a god” — Charles H. Dodd, *The Interpretation of the Fourth Gospel*, Cambridge University Press, 2005, p. 205.

“you are making yourself God [or a god]”\* —

Larry W. Hurtado, *How on Earth Did Jesus Become a God?*, 2005, p. 52, ftn 45.

\* The Greek word for ‘god’ here has no definite article. I personally suspect that we are intended to understand the statement as the accusation that Jesus is compromising God’s uniqueness in making extravagant claims for himself. That is, Jesus is accused of making himself ‘a god.’ But commentators and translators are divided on exactly how to render the accusation.”

“make yourself a god”

— Bart Ehrman, *The Orthodox Corruption of Scripture*, 1993, p. 84.

“Purely on the basis of the Greek text, therefore, it is possible to translate [Jo 10:33] ‘a god,’ as NEB does, rather than to translate ‘God,’ as TEV and several other translations do. One might argue on the basis of both the Greek and the context, that the Jews were accusing Jesus of claiming to be ‘a god’ rather than ‘God’.”

— United Bible Societies, 1980, p. 344.

“Any difficulty in understanding this verse is caused the translators. Had they faithfully rendered the Greek text in verse 33 as they did in verse 34 and 35, then it would read, ‘...you a man, claim to be a god.’”

— Mark H. Graeser – John W. Schoenheit – John A. Lynn, *One God & One Lord: Reconsidering the Cornerstone of the Christian Faith*, 2011, p. 482.

**33. BLASPHEMY,**] lit. ‘injurious-speaking ...makest thyself a god,’ not ‘God,’ as in C.V., otherwise the definite article would not have been omitted, as it is here, and in the next two verses,—‘gods..gods,’ where the title is applied to magistrates, and others, because in a certain sense they are God’s representatives. Compare also Acts 28. 6; 2 Cor. 2. 4.

— Robert Young, *Concise Commentary on the Holy Bible*, 1907?, p. 62.

make yourself a god” (*hoti su anthrōpos ὅν poieis seauton theon*).<sup>12</sup> Here the Jewish accusation was not that Jesus made himself out to be God the Father, which the usual translation, “make yourself God,” connotes. Therefore it is better to translate “a god,” meaning a divine, heavenly being.<sup>13</sup> Similarly, it is evident that in the Fourth Gospel the — *Journal of the Chicago Society of Biblical Research*, Vol. 21-27, 1976, p. 32

Interesting how [biblehub.com](http://biblehub.com) adds the “a” to *anthropos* but not to *theon* even though the “a” is not actually in the Greek in either case.

The screenshot shows two parallel Biblical passages from the New Testament: John 10:33 and Acts 12:22. Both are displayed in a grid format where each row represents a single word or phrase, with its corresponding Greek word, its lemma, its part of speech (POS), and its frequency in parentheses. The interface includes dropdown menus for chapters, versions, and commentaries, and a search bar at the top.

John 10 - Click for Chapter		Acts 12 - Click for Chapter									
611 [e]	846 [e]	3588 [e]	2453 [e]	4012 [e]	2570 [e]	2041 [e]	3756 [e]	3034 [e]	4771 [e]		
Apekrithēsan	autō	hoi	loudaios	Peri	kalou	ergou	ou	lithazomen	se		
33 Ἀπεκρίθησαν	ἀυτῷ	οἱ	Ἰουδαῖοι	Περὶ	καλοῦ	ἔργου	οὐ	λιθάζομέν	σε,		
Answered	Him	the	Jews	For	a good	work	not	we do stone	You		
V-AIP-3P	PPro-DM3S	Art-NMP	Adj-NMP	Prep	Adj-GNS	N-GNS	Adv	V-PIA-1P	PPro-A2S		
235 [e]	4012 [e]	988 [e]		2532 [e]	3754 [e]	4771 [e]	444 [e]	1510 [e]	4160 [e]	4572 [e]	2316 [e]
alla	peri	blasphémias		kai	hoti	sy	anthrōpos	ón	poieis	seauton	Theon
ἀλλὰ	περὶ	βλασφημίας	,	καὶ	ὅτι	σὺ	ἄνθρωπος	ὸν	ποιεῖς	σεαυτὸν	Θεόν.
but	for	blasphemy		and	because	You	a man	being	make	yourself	God
Conj	Prep	N-GFS		Conj	Conj	PPro-N2S	N-NMS	V-PPA-NMS	V-PIA-2S	PPro-AM2S	N-AMS

Note that they add the indefinite “a” before **man**, even though in reality the Greek does not have an “a” here. However arise question: Why did they add “a” before **god** in Acts 12:22 and not at John 10:33? Because the referent in this Scripture is **not Jesus**. This is why *most Christians should not translate the Bible*.

\* \* \*

The situation in Coptic translation of John 1:1, namely the presence *indefinite article* **Y** before **NOYΤΕ** (Sahidic) and **OY** before **NOY†** (Bohairic) show that if in particular the target language we have “indefinite article” it translator can used indefinite article in translation.

“...the use of the Coptic articles, both definite and indefinite, corresponds closely to the use of the articles in English...”

Thomas O. Lambdin, [\*Introduction to Sahidic Coptic\*](#), 1983, Lesson 2, p. 5.